

The apparition at Mamre

18:1 There appeared to him YHWH, by the oaks of Mamre,
 [while he was sitting] at the entrance of the tent in the heat of the day.
 2 He lifted up his eyes and saw: behold, [there were] three men standing [over him].
 [When he saw them], he ran [to meet them] from the entrance of the tent, and he bowed to the ground.
 3 [And he said this]:
 “[My lords, I pray], [if I have found] favor [in your eyes], pray do not go on, past your servant.
 4 [Pray let there be fetched] [a little water]. Then wash your feet, and recline under the tree.
 5 Let me bring a bit of bread, that you may refresh your hearts, and afterwards go on, since for *this*
 you have passed by your servant,” and they replied, “Indeed, you should do what you have proposed.”
 6 [And hurriedly], [Abraham went] into the tent to find Sarah.
 [He said to her], “[Go quickly now], [get three *seah*] measures of choice flour. Knead it and make cakes.”
 7 To the cattle Abraham ran,
 (and he took a calf—one tender and fine—to the servant-boy, who rushed to prepare it.
 8 He took some curds [and also some milk], and he took the calf that he had prepared,
 [and set these] [before them], [and he stood by them]—[he stood over them] under the tree, and they ate.
 9 Then they [asked of him], “Where is Sarah your wife?” He replied, “Here in the tent.”
 10 [Then said one of the men], “Be assured [that I will return] to you at this time [next year],
 and you will see that a son has been born to Sarah your wife.
 Now Sarah [was listening in] at the door of the tent, and the man was behind it.
 11 Abraham and Sarah were old, well along in days. It had ceased to be with Sarah, the manner of women.

טו וירא יח א וירא אליו יהוה באלני
 ממרא והוא ישב פתח-האהל כחם היום:
 ב וישא עיניו וירא והנה שלשה אנשים
 נצבים עליו וירא וירץ לקראתם מפתח
 האהל וישתחו ארצה: ג ויאמר אדני
 אם-נא מצאתי חן בעיניך אל-נא תעבר
 מעל עבדך:
 ד יקח-נא מעט-מים ורחצו רגליכם
 והשענו תחת העץ: ה ואקחה פת-לחם
 וסעדו לבכם אחר תעברו כי-על-כן
 עברתם על-עבדכם ויאמרו כן תעשה
 כאשר דברת: [לוי] וימהר אברהם
 האהלה אל-שרה ויאמר מהרי שלש
 סאים קמח סלת לוישי ועשי עגות: ו
 ואל-הבקר רץ אברהם ויקח בן-בקר רך
 וטוב ויתן אל-הנער וימהר לעשות אתו:
 ז ויקח חמאה וחלב ובן-הבקר אשר
 עשה ויתן לפניהם והוא-עמד עליהם
 תחת העץ ויאכלו: [ישראל] ויאמרו
 אליו איה שרה אשתך ויאמר הנה
 באהל: ז ויאמר שוב אשוב אליך כעת
 חיה והנה-כן לשרה אשתך ושרה שמעת
 פתח האהל והוא אחריו: יא ואברהם
 ושרה זקנים באים בימים חדל להיות
 לשרה ארח בנשים:

יב וַתִּצְחַק שָׂרָה בְּקִרְבָּהּ לֵאמֹר אַחֲרֵי
 בָּלַתִּי הֲיִתְּהָ לִּי עֲדָנָה וְאֵדְנִי זָקֵן׃
יג וַיֹּאמֶר יְהוָה אֶל־אַבְרָהָם לְמַעַן זֶה
 צִחְקָהּ שָׂרָה לֵאמֹר הֲאֵף אֲמַנָּם אֵלֶּךָ
 וְאֲנִי זָקֵנָתִי׃ **יד** הֲיִפְלֵא מִיְהוָה דְּבַר
 לְמוֹעֵד אָשׁוּב אֵלֶיךָ כַּעַת חַיָּה וּלְשָׂרָה
 בָּז׃
טו וַתִּכְחַשׁ שָׂרָה׃ לֵאמֹר לֹא
 צִחְקָתִי כִּי׃ יֵרָאֶה וַיֹּאמֶר׃ לֹא כִּי
 צִחְקָתָ׃

טז וַיִּקְמוּ מִשָּׁם הָאֲנָשִׁים וַיִּשְׁקְפוּ
 עַל־פְּנֵי סְדָם וְאַבְרָהָם הֵלֵךְ עִמָּם
 לְשַׁלְחָם׃ **יז** וַיְהִי אֲמַר הַמֶּכֶסֶה אֲנִי
 מֵאַבְרָהָם אֲשֶׁר אֲנִי עֹשֶׂה׃
יח וְאַבְרָהָם הָיָה יְהִי לְגוֹי גָּדוֹל וְעֲצוּם
 וַיְבָרְכוּ־בּוֹ כָּל גּוֹיֵי הָאָרֶץ׃
יט כִּי יִדְעֻתִּיו לְמַעַן אֲשֶׁר יַעֲזֶה
 אֶת־בָּנָיו וְאֶת־בֵּיתוֹ אַחֲרָיו וְשִׁמְרוּ
 דֶּרֶךְ יְהוָה לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט
 לְמַעַן הֵבִיא יְהוָה עַל־אַבְרָהָם אֵת
 אֲשֶׁר־דִּבֶּר עָלָיו׃ **כ** וַיֹּאמֶר יְהוָה זַעֲקַת
 סְדָם וְעִמְרָה כִּי־רָבָה וַחֲטָאתָם כִּי
 כָּבְדָהּ מְאֹד׃ **כא** אֲרָדָה־נָּא וְאַרְאֶה
 הַכְּצַעֲקָתָהּ הַבָּאָה אֵלַי עֲשׂוּ׃ כָּל־הָ
 וְאִם־לֹא אֲדַעַה׃ **כב** וַיִּפְּנוּ מִשָּׁם
 הָאֲנָשִׁים וַיֵּלְכוּ סְדָמָה וְאַבְרָהָם עֹדְדָנוּ
 עֹמֵד לִפְנֵי יְהוָה׃

18:12 And Sarah laughed [inside herself], saying,
 “[After I] [am worn out], will I experience pleasure? And my husband is old!”
 13 Then said YHWH to Abraham, “Why [was this], that Sarah laughed, [and why did she say],
 ‘Could this [really be true] [to have a child], [when I am so old]?’
 14 Too wondrous for YHWH, [could anything be]?
 [At the appointed time] I will [return to you], at this time next year, [end aliyah] and Sarah will have a son.”
 15 [But she lied]—[Yes, Sarah denied it] [by speaking these words], “I did not laugh,”
 since [she was afraid]. [But God* said no], “you did laugh.” *or: Abraham said it

Abraham intercedes

16 [They got up] from there—the men—[and looked down] upon the face of Sodom.
 [When they left, Abraham] went with them, [to send them off].
 17 Now YHWH had said, “Shall I conceal from Abraham what I am about to do?
 18 [Now that Abraham] [is about] [to become] a nation great and mighty,
 [the peoples will bless themselves through him]—all the nations of the earth.
 19 For I [have acknowledged him] [for the purpose] that he will command his children and his household
 after him, [that they must keep] the way of YHWH, by doing charity and justice,
 [in order that] there be brought by YHWH to Abraham that which he has promised to him.
 20 Then said YHWH, “[The crying out] in Sodom and Gomorrah [is very great].
 [Now, because their sin] is heavy, indeed,
 21 I will go down and see [what the outcry implies], that has come up to Me—
 [if they have done], all these things. And if not, I must know.”
 22 They turned from there—the men—and went on to Sodom.
 [Meanwhile Abraham] remained standing before YHWH.

בג ויגש אברהם ויאמר האף תספה צדיק עם־רשע: **בד** אולי יש חמשים צדיקים בתוך העיר האף תספה ולא־תשא למקום למען חמשים הצדיקים אשר בקרבה: **בה** חללה לך מעשת | בדבר הזה להמית צדיק עם־רשע והיה כצדיק כרשע חללה לך השפט כל־הארץ לא יעשה משפט: **בו** ויאמר יהוה אם־אמצא בסדם חמשים צדיקים בתוך העיר ונשאתי לכל־המקום בעבורם: **בז** ויען אברהם ויאמר הנה־נא הואלתי לדבר אל־אדני ואנכי עפר ואפר: **בח** אולי יחסרון חמשים הצדיקים חמשה התשחית בחמשה את־כל־העיר ויאמר לא אשחית אם־אמצא שם ארבעים וחמשה: **בט** ויסף עוד לדבר אליו ויאמר אולי ימצאון שם ארבעים ויאמר לא אעשה בעבור הארבעים: **ל** ויאמר אל־נא יחר לאדני ואדברה אולי ימצאון שם שלשים ויאמר לא אעשה אם־אמצא שם שלשים: **לא** ויאמר הנה־נא הואלתי לדבר אל־אדני אולי ימצאון שם עשרים ויאמר לא אשחית בעבור העשרים: **לב** ויאמר אל־נא יחר לאדני ואדברה אד־הפעם אולי ימצאון שם עשרה ויאמר לא אשחית בעבור העשרה: **לג** וילך יהוה כאשר כלה לדבר אל־אברהם ואברהם שב למקומו:

18:23 Approaching God, Abraham said this: “[Will You] sweep away the virtuous along with the wicked?
 24 Perhaps [there will be found] fifty who are righteous inside the city. [Will You in fact] [sweep it away] and not [spare the place] [for the sake] of the fifty who are righteous, that are in its midst?
 25 Far be it from You—a sacrilege it is—to do [a thing such as this], [to bring death] to the virtuous with the wicked; that it be the same for the innocent, as for the guilty. Far be it from You, the judge of all the earth, not to act with justice.”
 26 And replied YHWH, “[If I should] [find in Sodom] fifty righteous people in the midst of the city, I will bear with the whole place [for their sake].”
 27 Then spoke up Abraham as follows:
 “[See now], I have ventured to speak to my Lord, I who am dust and ashes.
 28 [But if perchance it should be] [that there should lack] of the fifty righteous, [five souls], would you destroy—for want of the five—the whole city?
 God answered, “[I will not] destroy it [if I should] [find there] forty-five who are righteous.”
 29 Abraham spoke yet again. [He addressed] God by saying, “[Perhaps it will be]: there are found there, just forty.” [And God said], “[I will not] do it for the sake of the forty.”
 30 [And now Abraham said], “[Pray let it not be] that I anger my Lord, [if I continue]. [What if it should be] that there are found there only thirty?” [And God said], “[I will not do it if I find there, thirty.”
 31 [And Abraham said], “[Now I pray], [may I be so bold] as to speak to my Lord: [what if it should be], there are found there just twenty?” [And God said], “[I will not destroy for the sake of the twenty.”
 32 [Once again Abraham spoke], “[May it not occur] that I anger my Lord if I speak [just one more time]. [Suppose it is the case] that are found there just ten?”
 [And God said], “[I will not destroy for the sake of the ten.”
 33 Then departed YHWH, [just as soon as] [He had finished] speaking to Abraham.
 [end aliyah] And Abraham returned to his place.

טז שלישי יט א ויבאו שני המלאכים
 סדמה בערב ולוט ישב בשער־סדם
 וירא־לוט ויקם לקראתם וישתחו אפים
 ארצה: ב ויאמר הנה נא־אדני סורו נא
 אל־בית עבדכם ולינו ורחצו רגליכם
 והשכמתם והלכתם לדרככם ויאמרו לא
 כי ברחוב נלין: ג ויפצ־בם מאד ויסרו
 אליו ויבאו אל־ביתו ויעש להם משתה
 ומצות אפה ויאכלו:
 ד טרם ישכבו ואנשי העיר אנשי סדם
 נסבו על־הבית מנער ועד־זקן כל־העם
 מקצה: ה ויקראו אל־לוט ויאמרו לו
 איה האנשים אשר־באו אליך הלילה
 הוציאם אלינו ונדעה אתם: ו ויצא
 אליהם לוט הפתחה והדלת סגר אחריו:
 ז ויאמר אל־נא אחי תרעו:
 ח הנה־נא לי שתי בנות אשר לא־ידעו
 איש אוציאה־נא אתהן אליכם ועשו להן
 כטוב בעיניכם רק לאנשים האל
 אל־תעשו דבר כיעל־כן באו בצל
 קרתי: ט ויאמרו גש־הלאה ויאמרו
 האחד באלגור וישפט שפוט עתה נרע
 לך מהם ויפצרו באיש בלוט מאד ויגשו
 לשבר הדלת: י וישלחו האנשים
 את־ידם ויביאו את־לוט אליהם הביתה
 ואת־הדלת סגרו:

The destruction of Sodom

19:1 [There came] two angels to Sodom in the evening, while Lot was sitting [at the gate of Sodom].
 [When he saw them, Lot] rose [to meet them], and bowed low to the ground.
 2 [And he said], “Please [now my lords], [turn aside] [this I pray] to the house of your servant, [spend the night], and wash your feet; [then wake up early] and go on your way.”
 [But they replied], “No. rather, in the square [we’ll spend the night].”
 3 [But Lot pressed them] exceedingly, [so they turned] [toward him] and came to his house.
 He made for them a meal. *Matzahs* (unleavened bread) he baked, and they ate.
 4 [Not yet] [had they lain down], when the men of the town, the men of Sodom, surrounded the house, [from young lad] [to old man], [all the people], [even from the the outskirts].
 5 They called to Lot and said to him, “[Tell us, where] [are the men] who came to you tonight? [Bring them out] to us, that we [may know them].”
 6 [He went out] [to them], Lot [came to the entrance], and the door he shut behind him.
 7 [Lot then said], “Pray, my brothers, [don’t be so wicked]!”
 8 ‘Listen, I have two daughters who [have not known] any man. [Let me bring them out], I pray, to you, [and you may do] [with them] what is good in your eyes. [However I say], to the men here don’t do a thing, since indeed they have come under the shadow of my rafters!”
 9 [But they said], “[Move aside]!” They said, “[This one] [came as a foreigner] and already is a judge! [Therefore now], we will do worse to you than to them.”
 And they pressed [on the man]—[upon Lot]—exceedingly, [and stepped closer] to break down the door.
 10 [Then put out] the men their hands, [and pulled him in] [they brought Lot] [towards them], into the house. And the door was then closed.

יא וְאֶת־הָאֲנָשִׁים אֲשֶׁר־פָּתַח הַבַּיִת הַכּוֹ
בְּסוּגֵרִים מִקָּטָן וְעַד־גָּדוֹל וַיֵּלְאוּ לְמַצָּא
הַפֶּתַח: **יב** וַיֹּאמְרוּ הָאֲנָשִׁים אֶל־לוֹט עַד
מִי־לָךְ כֹּה חָתָן וּבָנִיךָ וּבָנִיֶּיךָ וְכָל
אֲשֶׁר־לָךְ בָּעִיר הוֹצֵא מִן־הַמָּקוֹם: **יג**
כִּי־מִשְׁחָתִים אָנֹחֵנוּ אֶת־הַמָּקוֹם הַזֶּה
כִּי־גְדֹלָה צַעֲקָתָם אֶת־פְּנֵי יְהוָה וַיִּשְׁלַחֵנוּ
יְהוָה לְשַׁחֲתָהּ: **יד** וַיֵּצֵא לוֹט וַיְדַבֵּר
אֶל־חֲתָנָיו לֵקְחֵי בָנֹתָיו וַיֹּאמֶר קוּמוּ צֵאוּ
מִן־הַמָּקוֹם הַזֶּה כִּי־מִשְׁחָתִית יְהוָה
אֶת־הָעִיר וַיְהִי כַּמְּצָחַק בְּעֵינֵי חֲתָנָיו: **טו**
וּכְמוֹ הַשָּׁחַר עָלָה וַיֹּאצִּיזוּ הַמַּלְאָכִים בְּלוֹט
לֵאמֹר קוּם קַח אֶת־אִשְׁתְּךָ וְאֶת־שְׁתֵּי
בָנֹתֶיךָ הַנִּמְצָאֹת פֶּן־תִּסָּפֵה בְּעֵזֶן הָעִיר:
טז וַיִּתְמַהֲמָה וַיִּחְזִיקוּ הָאֲנָשִׁים בְּיָדוֹ
וּבִיד־אִשְׁתּוֹ וּבִיד־שְׁתֵּי בָנֹתָיו בַּחֲמֹלַת
יְהוָה עָלָיו וַיֵּצְאוּהוּ וַיַּנְּחֵהוּ מִחוּץ לָעִיר:
יז וַיְהִי כְּהוֹצִיאָם אֹתָם הַחוּצָה וַיֹּאמֶר
הַמַּלְאָכִים עַל־נַפְשְׁךָ אֶל־תִּבֵּית אַחֲרַיִךְ
וְאַל־תַּעֲמֹד בְּכָל־הַכְּפֹר הַהָרָה הַמְּלֹט
פֶּן־תִּסָּפֵה: **יח** וַיֹּאמֶר לוֹט אֲלֵהֶם אֶל־נָא
אֲדֹנָי: **יט** הִנֵּה־נָא מָצָא עֲבָדְךָ חֵן בְּעֵינֶיךָ
וַתִּגְדַּל חֲסִדְךָ אֲשֶׁר עָשִׂיתָ עִמָּדִי לְהַחְיֹת
אֶת־נַפְשִׁי וְאַנְכִי לֹא אוֹכֵל לְהַמְלֹט הַהָרָה
פֶּן־תִּדְבְּקֵנִי הָרָעָה וּמָתִי: **כ** הִנֵּה־נָא הָעִיר
הַזֹּאת קְרִיבָה לָנוּס שָׁמָּה וְהוּא מִצְעָר
אֲמַלְטָה נָא שָׁמָּה הֲלֹא מִצְעָר הוּא וַתְּחִי
נַפְשִׁי:

19:11 [As for the men] [who were at the entrance] [to the house] [they struck them] with blindness,
[all men from young] to old, [who were then helpless] to find the entrance.
12 Then said the men—[they put this to Lot]: “[Whom else] do you have here—
a son-in-law, your sons or your daughters? [Whoever you have] in the city, [take them out] of the area.
13 Destruction we bring to this place here,
for great is their cry [before the face] of YHWH. [We were sent by YHWH] [to bring it to ruin].”
14 Then went out Lot [in order to speak] [to his sons-in-law], who had [married his daughters].
He said, “[Get moving]. Come out of the place here. [To be destroyed by YHWH] is this town.”
[But he seemed like a jester] in the eyes of his sons-in-law.
15 Just as the dawn was breaking, they exhorted him—the messengers—[pushing Lot on] and saying,
“Get up, take your wife and two daughters [that are here],
[lest you be swept away] in the iniquity of the city.”
16 [And Lot acted late and hesitated and procrastinated] [until the men seized—
his hand, [the hand of his wife], and the hand of his two daughters, [for pity of YHWH] was upon him.
[They brought him out and left him] outside the city.
17 [And it happened] when the men had brought them outside, they said, “escape for your life!
[Don’t look] behind you. Neither stop [anywhere in the valley].
[To the hills you must flee], [lest you be swept away]!
18 And said Lot to them, “[No, I beg you], my Lord!
19 [So now, I pray], if I have found—[I your servant]—favor in your eyes,
[You have shown great] faithfulness in how You have dealt with me, keeping alive my soul.
[But as for me], [I am not] able to escape to the hills, lest there cling to me the evil, and I die!
20 [So I pray], the town [over there] [is near enough] for me to flee to it—it is so tiny.
[Let me flee, I pray], [to that place]:
even though [so very small] [end aliyah] [is that place], to keep alive my soul!

רביעי בא וַיֹּאמֶר אֵלָיו הִנֵּה נִשְׂאֲתִי
פְּנִיךָ גַם לַדִּבֶּר הַזֶּה לְבִלְתִּי הִפְכִּי
אֶת־הָעִיר אֲשֶׁר דִּבַּרְתָּ: **בב** מֵהָר
הַמָּלֵט שָׁמָּה כִּי לֹא אוֹכֵל לַעֲשׂוֹת דְּבָר
עַד־בָּאֵךְ שָׁמָּה עַל־כֵּן קָרָא שִׁם־הָעִיר
צֹעֵר: **בג** הַשֶּׁמֶשׁ יָצָא עַל־הָאָרֶץ וְלוֹט
בָּא צֹעֵרָה: **בד** וַיְהִי הַמָּטִיר עַל־סֹדֶם
וְעַל־עַמֹּרָה גִפְרִית וָאֵשׁ מֵאֵת יְהוָה
מִן־הַשָּׁמַיִם: **בה** וַיַּהֲפֹךְ אֶת־הָעָרִים
הָאֵל וְאֵת כָּל־הַכֶּכֶר וְאֵת כָּל־יֹשְׁבֵי
הָעָרִים וְצִמְח הָאֲדָמָה: **בו** וַתִּבֶּט אִשְׁתּוֹ
מֵאַחֲרָיו וְתָהִי נֹצִיב מֶלַח:
בז וַיִּשְׁכֶּם אַבְרָהָם בְּבֶקֶר אֶל־הַמָּקוֹם
אֲשֶׁר־עָמַד שָׁם אֶת־פָּנָיו יְהוָה:
בח וַיִּשְׁקֹף עַל־פָּנָיו סֹדֶם וְעַמֹּרָה
וְעַל־כָּל־פָּנָיו אֶרֶץ הַכֶּכֶר וַיֵּרָא וְהִנֵּה
עָלָה קִיטֹר הָאָרֶץ כְּקִיטֹר הַכְּבָשׂוֹן:
בט וַיְהִי בִשְׁחַת אֱלֹהִים אֶת־עָרֵי הַכֶּכֶר
וַיִּזְכֹּר אֱלֹהִים אֶת־אַבְרָהָם וַיִּשְׁלַח
אֶת־לוֹט מִתּוֹךְ הַהִפְכָּה בַּהֲפֹךְ
אֶת־הָעָרִים אֲשֶׁר־יָשָׁב בָּהֶן לוֹט:

ל וַיַּעַל לוֹט מִצֹּעֵר וַיֵּשֶׁב בְּהָר וּשְׁתֵּי
בָנָתָיו עִמּוֹ כִּי יָרָא לְשִׁבְתָּ בְּצֹעֵר וַיֵּשֶׁב
בְּמַעְרָה הוּא וּשְׁתֵּי בָנָתָיו:

19:21 The angel replied, “Very well, I lift up your face (*that is*: I grant you the favor) also in this matter, [by abstaining from] overthrowing this town, of which you speak.
22 [Make haste] and flee [to that place], because [I am not] able to do a thing [until you arrive] there, [regarding which], they call the name of the town: Tzo’ar (*meaning* “tiny”).
23 The sun was going out over the earth [at the time that Lot] was arriving in Tzo’ar.
24 [Now YHWH] [caused to rain down] [over Sodom] and on Gomorrah sulphur and fire. It came down from YHWH—[out of the heavens].
25 He overturned these two cities, [along with] [the entire plain]: all the inhabitants of the cities and what grew on the ground.
26 And she looked back—his wife, [gazed behind him], [and she turned into] a pillar of salt.
27 He got up—Abraham—[the next morning], [and went back to the plain], where he had stood there, before YHWH.
28 [And he looked down] at the face of Sodom and Gomorrah, and stared at the sight of the land of the plain, [and he could see]—he saw going up, dense smoke [from the earth], like the smoke from a furnace.
29 [And it came to pass] after destroyed by *Elohim* were all the cities [of the plain], (that God (*Elohim*) remembered Abraham, [and God sent out] Lot from the midst of the upheaval, when He overturned the cities, of which there had dwelt within them: Lot.

The origin of the Moabites and the Ammonites

30 [And so he went up]: Lot went up out of Tzoar and settled [off in the hills]. His two daughters [were with him], since he was afraid to settle in Tzoar. He lived in a cave: he himself, and his two daughters.

לא ותאמר הבכירה אל־הצעירה אבינו זקן ואיש אין בארץ לבוא עלינו כדרך כל־הארץ: **לב** לכה נשקה את־אבינו יין ונשכבה עמו ונחיה מאבינו זרע: **לג** ותשקין את־אביהו יין בלילה הוא ותבא הבכירה ותשכב את־אביה ולא־ידע בשכבה ובקומה: **לד** ויהי ממחרת ותאמר הבכירה אל־הצעירה הן־שכבתי אמש את־אבי נשקנו יין גם־הלילה ובאי שכבי עמו ונחיה מאבינו זרע: **לה** ותשקין גם בלילה ההוא את־אביהו יין ותקם הצעירה ותשכב עמו ולא־ידע בשכבה ובקומה: **לו** ותהרין שתי בנות־לוט מאביהן: **לז** ותלד הבכירה בן ותקרא שמו מואב הוא אבי־מואב עד־היום: **לח** והצעירה גם־הוא ילדה בן ותקרא שמו בן־עמי הוא אבי בן־עמון עד־היום:

יז ב א ויסע משם אברהם ארצה הנגב וישב בין־קדש ובין שור ויגר בגרר: **ב** ויאמר אברהם אל־שרה אשתו אחתי הוא וישלח אבימלך מלך גרר ויקח את־שרה: **ג** ויבא אלהים אל־אבימלך בחלום הלילה ויאמר לו הנך מת על־האשה אשר־לחת והוא בעלת בעל:

19:31 [One day there spoke] [the firstborn daughter] to the younger one: “Our father is old. [As for a man]—[there is none left] on earth, to come into us (or: who can consort with us), as is the way of all the world.

32 Come! [let’s have him drink]—[let our father get drunk] on wine, and [we’ll sleep with him], and keep alive, through our father, our seed.”

33 [So they had him drink]—[their father got drunk] on wine on that night. Then went in the firstborn, and slept with her father, and he didn’t know of her lying down, [or of her getting up].

34 It happened [on the next day]: she said—the firstborn—to the younger, “See? I slept last night, with my father. Let’s have him drink wine [again tonight].

[Then you] [go in] [and sleep with him], and we’ll keep alive, through our father, our seed.”

35 [So they had him drink] also [on that night]—[that very next night]—[they had their father] drink wine. Then went up the younger and slept with him, and he didn’t know of her lying down, [or of her getting up].

36 [And they became pregnant]—the two daughters of Lot—[from their father].

37 [She gave birth]—the firstborn—to a son, and she called his name Moab (meaning: “By Father”). He is the father of the Moabites, to this day.

38 [The younger one], too, [bore a son], and she called his name Ben-Ami (“Son of My Kinspeople”). [And this one was] the father of the Ammonites, to this day.

Abraham at Gerar

20:1 He travelled [from there]—Abraham left for the land of the Negev.

He settled between Kadesh, and Shur, and sojourned in Gerar.

2 [And he was saying]—[when Abraham] spoke of Sarah his wife, “My sister is she.”

[So messengers were sent] by Abimelekh, king of Gerar, [and he took her]—[he took Sarah].

3 [But there came to him] Elohîm—[God came to Abimelekh] in a dream that night, and spoke [these words to him]: “Now [you are a dead man] [because of the woman] [you have taken], for she is ruled over by a husband (i.e. is already married).”

ו וַאֲבִימֶלֶךְ לֹא קָרַב אֵלֶיהָ וַיֹּאמֶר אֲדֹנָי
הֲגֹי גַם־צָדִיק תִּהְרֹג:
ה הֲלֹא הוּא אָמַר־לִי אָחִתִּי הוּא
וְהִיא גַם־הִוא אָמְרָה אָחִי הוּא בְּתַם־לִבִּי
וּבִנְקִין כְּפִי עָשִׂיתִי זֹאת:
ו וַיֹּאמֶר אֱלֹהִים בְּחֹלֶם גַּם אֲנִכִּי
יָדַעְתִּי כִּי בְּתַם־לִבְבְּךָ עָשִׂיתָ זֹאת וְאַחֲשֹׁךְ
גַם־אֲנִכִּי אוֹתְךָ מִחֹטְאִי עַל־כֵּן לֹא־נִתְּתִיד
לְנָשֶׁה אֵלֶיהָ: **ז** וְעַתָּה הֵשֵׁב אֶשְׁת־הָאִישׁ
כִּי־נָבִיא הוּא וְיִתְפַּלֵּל בְּעֶדְךָ וְחִיָּה
וְאִם־אֵינֶךָ מְשִׁיב דָּע כִּי־מוֹת תָּמוּת אִתָּה
וְכָל־אֲשֶׁר־לְךָ: **ח** וַיִּשְׁכֹּם אֲבִימֶלֶךְ בַּבֹּקֶר
וַיִּקְרָא לְכָל־עֲבָדָיו וַיְדַבֵּר אֶת־כָּל־הַדְּבָרִים
הָאֵלֶּה בְּאָזְנוֹתָם וַיִּירָאוּ הָאֲנָשִׁים מְאֹד:
ט וַיִּקְרָא אֲבִימֶלֶךְ לְאַבְרָהָם וַיֹּאמֶר לוֹ
מַה־עָשִׂיתָ לָּנוּ וּמַה־חָטָאתִי לָּךְ כִּי־הִבָּאת
עָלִי וְעַל־מַמְלַכְתִּי חֲטָאָה גְּדוֹלָה מְעֻשִׁים
אֲשֶׁר לֹא־יַעֲשׂוּ עֲשִׂיתָ עִמָּדִי: **י** וַיֹּאמֶר
אֲבִימֶלֶךְ אֶל־אַבְרָהָם מַה רְאִיתָ כִּי עָשִׂיתָ
אֶת־הַדְּבָר הַזֶּה: **יא** וַיֹּאמֶר אַבְרָהָם כִּי
אָמַרְתִּי רַק אִין־יִרְאֶת אֱלֹהִים בַּמָּקוֹם הַזֶּה
וְהִרְגוּנִי עַל־דְּבַר אִשְׁתִּי: **יב** וְגַם־אָמְנָה
אָחִתִּי בַת־אָבִי הִוא אֵד לֹא בַת־אִמִּי
וְתִהְיֶה לִּי לְאִשָּׁה: **יג** וַיְהִי כַּאֲשֶׁר הִתְּעוּ אוֹתִי
אֱלֹהִים מִבֵּית אָבִי וַאֲמַר לָהּ זֶה חֲסִידְךָ
אֲשֶׁר תַּעֲשִׂי עִמָּדִי אֶל כָּל־הַמָּקוֹם אֲשֶׁר
נָבוֹא שָׁמָּה אֲמַר־לִי אָחִי הוּא:

20:4 [But Abimelekh] had not come near her.
[And so he said], “[O my Lord], a nation—even one that is righteous—will you slay?
5 Did [he not] [say to me], ‘She is my sister’? And she too—even she said, ‘He is my brother’.
[With an innocent heart] and with clean hands, I did this thing.”
6 [And God answered]:—to him *Elohim* [spoke, in a dream]: “Also I do know that with [an innocent heart] you [did this thing]. [So I held you back]—[indeed I also] prevented you [from sinning against Me].
[That is why I did not permit you to touch her.
7 [Now, therefore], return the man’s wife, since a prophet is he.
He will pray on your behalf, [and you will live]. [But if you do not] [return her],
[know that] you will surely die, both you and all that is yours.”
8 So got up Abimelekh [the next morning]. He summoned [all of his servants], [and he spoke]
all the words he just heard in their ears, and afraid were the people, exceedingly.
9 So called Abimelekh for Abraham, and he said to him, “[What have you done] to us?
[How did I sin] against you, [that you have brought] [over me] [and over my kingdom] a sin so great?
Things that ought not to be done, you have done to me.”
10 And said Abimelekh to Abraham, “[What did you have] in view, [that you have done] [this thing]?”
11 Answered Abraham, “Since I said [to myself], ‘Surely there is no [fear of *Elohim*]
in the place [I have come to]. [They will kill me] on account of my wife.’
12 [Yet it is true]: my sister, [daughter of my father] she is,
even though she is not [the daughter of my mother]. And she became my wife.”
13 [And it was], [when God sent me off] to wander—[he caused me to roam]—[*Elohim* sent me away]
from the house of my father, then I said [to her], This is your kindness, that you must do for me:
to every place that we come to, [when we get there], say of me, ‘He is my brother.’”

יב וַיִּקַּח אַבִּימֶלֶךְ צֹאן וּבָקָר וְעֶבְדִּים
וּשְׂפָחוֹת וַיִּתֵּן לְאַבְרָהָם וַיָּשָׁב לוֹ אֶת שָׂרָה
אִשְׁתּוֹ: **יג** וַיֹּאמֶר אַבִּימֶלֶךְ הִנֵּה אֶרְצִי לְפָנֶיךָ
בְּטוֹב בְּעֵינַיִךְ שָׁב:

יד וּלְשָׂרָה אָמַר הִנֵּה נָתַתִּי אֵלַי כֶּסֶף
לְאַחֶיךָ הִנֵּה הוּא-לְךָ בְּסוֹת עֵינַיִם לְכָל אֲשֶׁר
אַתָּה וְאֵת כָּל וְנִכְחַת:
טו וַיִּתְּפִלֵּל אַבְרָהָם אֶל-הָאֱלֹהִים וַיִּרְפָּא
אֱלֹהִים אֶת-אַבִּימֶלֶךְ וְאֶת-אִשְׁתּוֹ וְאִמְהָתָיו
וַיֵּלְדוּ: **טז** כִּי-עָצַר עָצָר יְהוָה בְּעַד כָּל-רָחִם
לְבֵית אַבִּימֶלֶךְ עַל-דְּבַר שָׂרָה אִשְׁתּוֹ
אַבְרָהָם:

20:14 Then took Abimelekh sheep and oxen, servants and maidservants, and gave them to Abraham.
[He gave *her*] [back to him]:—he returned Sarah his wife.
15 Then said Abimelekh, “Behold, my land, [lies before you].
Wherever seems good in your eyes, go settle.”
16 To Sarah, [he had this to say]: “I hereby am giving a thousand pieces of silver to your brother.
Indeed [it is for you], a covering of the eyes (i.e. a compensation), for all [who are with you]
[and before them all] [you will be vindicated].
17 Then prayed Abraham to God. And healed by *Elohim* [was Abimelekh], [as well as his wife]
[and his slave girls], [so they could give birth]:
18 [since closed up]—sealed off by YHWH had been every womb in the house of Abimelekh,
[end aliyah] on account of Sarah, wife of Abraham.

The birth of Isaac

יז כא א וַיִּהְיֶה פָקֵד אֶת-שָׂרָה כַּאֲשֶׁר אָמַר
וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר:
ב וַתֵּהָרֵ וַתֵּלֵד שָׂרָה לְאַבְרָהָם בֶּן לִזְקֻנּוֹ
לְמוֹעֵד אֲשֶׁר-דִּבֶּר אֵתוֹ אֱלֹהִים:
ג וַיִּקְרָא אַבְרָהָם אֶת-שֵׁם-בְנוֹ הַנּוֹלָד-לוֹ
אֲשֶׁר-יָלְדָה-לוֹ שָׂרָה יִצְחָק:
ד וַיִּמָּל אַבְרָהָם אֶת-יִצְחָק בְּנוֹ בֶּן-שְׁמֹנֶת
יָמִים כַּאֲשֶׁר צִוָּה אֵתוֹ אֱלֹהִים:
ה חמישי וַאֲבָרָהָם בֶּן-מֵאָת שָׁנָה בְּהוֹלֵד לוֹ
אֵת יִצְחָק בְּנוֹ:
ו וַתֹּאמֶר שָׂרָה צָחֵק עָשָׂה לִי אֱלֹהִים
כָּל-הַשְּׂמֵעַ יִצְחָק-לִי: **ז** וַתֹּאמֶר מִי מִלֵּל
לְאַבְרָהָם הִינִיקָה בָנִים שָׂרָה כִּי-יָלְדָתִי בֶּן
לִזְקֻנּוֹ:

21:1 [Now YHWH] remembered Sara, [as he had] said. [Thus did] YHWH for Sara what He had promised.
2 [She became pregnant], [and then bore] Sara [to Abraham] a son in his old age,
[at the appointed time] which had been mentioned to him by *Elohim*.
3 And gave Abraham [a name to his son], [who was born to him], whom Sara had borne him,
[—this name: Isaac].
4 And circumcised Abraham Isaac his son at eight days old,
[just as it was] [end aliyah] commanded to him by *Elohim*.
5 Abraham was a hundred years old when there was born to him this one: Isaac his son. *or for or with
6 Then said Sara: Laughter has been made for me by *Elohim*; [all who hear of it] [will laugh about* me].
7 [And she said]: [Who would have] declared [to Abraham], “She will nurse children— Sara?”
For I have borne him a son in his old age!

The dismissal of Hagar and Ishmael

21:8 The child grew and was weaned.

[And prepared] Abraham a great drinking-feast on the day on which was weaned Isaac.

9 Once Sara saw the son of Hagar the Egyptian woman, whom Hagar had borne to Abraham, laughing.

10 She said to Abraham: [You must drive away] this slave together with her son.

By no means shall inherit the son [of this slave woman] with my son, with Isaac!

11 [And it was bad]—[this incident]—in the extreme in the eyes of Abraham because it involved his son.

12 And said *Elohim* [to Abraham]: [Do not let it be bad] in your eyes

concerning the lad [and your slave woman]; in all that is said [to you] by Sara: hearken [to her voice], for it is [through Isaac] that will be accredited to you [generations that are to come].

13 But also the son of the slave-woman—a nation [will I make of him], for your seed [he is too].

14 So awoke Abraham [early in the morning]. [He took some bread] and a skin of water

and gave them [to Hagar]—[placing them] [on her shoulder]—[along with the child], [and sent her away].

[She went off] [and roamed aimlessly] in the wilderness of Be'er Sheva.

15 When she used up the water in the skin, she cast off the child under one of the bushes,

16 She went and sat herself down [facing him], at a distance, as far away as a bowshot,

for she said to herself: “[Let me not see] the death of the child!”

So she sat nearby, lifted up her voice and wept.

17 But then heard *Elohim* the voice of the lad. [Then called] an angel of God to Hagar from heaven and said to her, “[What’s wrong with you], Hagar?

Do not be afraid: [*Elohim* has heard], [yes, God has heard] the voice of the lad, there where he is.”

18 Arise, lift up the lad and keep your hand strong upon him. Into a great nation [I will make him]!

19 And opened by God were her eyes, and she saw a well of water;

[she went over], filled up the skin [with water], and gave [the lad to drink].

ח ויגדל הילד ויגמל ויעש אברהם משתה

גדול ביום הגמל את-יצחק:

ט ותרא שרה את-בן-הגר המצרית

אשר-ילדה לאברהם מצחק:

י ותאמר לאברהם גרש האמה הזאת

ואת-בנה כי לא יירש בן-האמה הזאת

עם-בני עם-יצחק: יא וירע הדבר מאד

בעיני אברהם על אודת בנו:

יב ויאמר אלהים אל-אברהם אל-ירע

בעיניך על-הנער ועל-אמתך כל אשר

תאמר אליך שרה שמע בקלה כי ביצחק

יקרא לך זרע: יג וגם את-בן-האמה לגוי

אשימנו כי זרעך הוא: יד וישבם אברהם

בבקר ויקח-לחם וחמת מים ויתן אל-הגר

שם על-שכמה ואת-הילד וישלחה ותלך

ותתע במדבר באר שבע: טו ויכלו המים

מן-החמת ותשלך את-הילד תחת אחד

השיחים: טז ותלך ותשב לה מנגד הרחק

כמטחוי קשת כי אמרה אל-אראה במות

הילד ותשב מנגד ותשא את-קלה ותבך:

יז וישמע אלהים את-קול הנער ויקרא

מלאך אלהים אל-הגר מן-השמים ויאמר

לה מה-לך הגר אל-תיראי כי-שמע

אלהים אל-קול הנער באשר הוא-שם:

יח קומי שאי את-הנער והחזיקי את-ידך

בו כי-לגוי גדול אשימנו: יט ויפקח אלהים

את-עיניה ותרא באר מים ותלך ותמלא

את-החמת מים ותשק את-הנער:

ב ויהי אֱלֹהִים אֶת־הַנֶּעַר וַיִּגְדַּל וַיֵּשֶׁב
בְּמִדְבָּר וַיְהִי רֹבֵה קִשָּׁת׃
בא וַיֵּשֶׁב בְּמִדְבַר פָּאֲרָן וַתִּקַּח־לּוֹ אִמּוֹ
אִשָּׁה מֵאֶרֶץ מִצְרַיִם׃

21:20 [And it came to pass] [that *Elohim*] [was with the lad] [as he grew up].
He settled in the desert and became an expert archer.
21 He settled in the wilderness of Paran,
[where was taken for him] [by his mother] [end aliyah] a wife from the land of Egypt.

Abraham and Abimelech at Beersheba

שי כב וַיְהִי בְּעֵת הַהוּא וַיֹּאמֶר אַבְיִמֶלֶךְ
וּפִיכָל שַׂר־צָבָאוֹ אֶל־אַבְרָהָם לֵאמֹר
אֱלֹהִים עִמָּךְ בְּכָל אֲשֶׁר־אַתָּה עֹשֶׂה׃
בג וְעַתָּה הִשָּׁבְעָה לִּי בְּאֱלֹהִים הַנֶּה
אֲסִיתְּשָׁקֶר לִי וּלְנִינִי וּלְנִכְדֵי כַּחַסֵּד
אֲשֶׁר־עָשִׂיתִי עִמָּךְ תַּעֲשֶׂה עִמָּדִי
וְעַם־הָאָרֶץ אֲשֶׁר־גִּרְתָּהּ בָּהּ׃ **כד** וַיֹּאמֶר
אַבְרָהָם אֲנֹכִי אֲשָׁבֵעַ׃ **כה** וְהוֹכַח
אַבְרָהָם אֶת־אַבְיִמֶלֶךְ עַל־אֲדֹת בְּאֶרֶץ
הַמִּים אֲשֶׁר גָּזְלוּ עִבְדֵי אַבְיִמֶלֶךְ׃
כו וַיֹּאמֶר אַבְיִמֶלֶךְ לֹא יָדַעְתִּי מִי עָשָׂה
אֶת־הַדָּבָר הַזֶּה וְגַם־אַתָּה לֹא־הִגַּדְתָּ לִּי
וְגַם אֲנֹכִי לֹא שָׁמַעְתִּי בְלִתִּי הַיּוֹם׃
כז וַיִּקַּח אַבְרָהָם צֹאן וּבָקָר וַיִּתֵּן
לְאַבְיִמֶלֶךְ וַיְכַרְתּוּ שְׁנֵיהֶם בְּרִית׃ **כח** וַיֵּצֵב
אַבְרָהָם אֶת־שִׁבְעַת כִּבְשֹׁת הַצֹּאן לְבִדְהָן׃
כט וַיֹּאמֶר אַבְיִמֶלֶךְ אֶל־אַבְרָהָם מָה הֵנָּה
שִׁבְעַת כִּבְשֹׁת הָאֵלֶּה אֲשֶׁר הִצַּבְתָּ לְבִדְהָנָה׃
ל וַיֹּאמֶר כִּי אֶת־שִׁבְעַת כִּבְשֹׁת תִּקַּח מִיָּדִי
בְּעִבּוֹר תִּהְיֶה־לִּי לְעֵדָה כִּי חָפְרָתִי
אֶת־הַבְּאֵר הַזֹּאת׃ **לא** עַל־כֵּן קָרָא
לַמָּקוֹם הַהוּא בְּאֶרֶץ שִׁבְעַת כִּי שֵׁם נִשְׁבְּעוּ
שְׁנֵיהֶם׃

22 It happened at about that time that spoke Avimelekh, together with Pikhol,
[the commander of his army], to Abraham, saying, “*Elohim* is [with you] in all that you [engage in].”
23 [And so now], swear to me by *Elohim* right here:
[You will not deal falsely] [with me], my progeny and my posterity. [As with kindness]
[I have dealt] with you, so deal [with me], [and with the land] in which you have sojourned.”
24 Then said Abraham: “I do so swear.”
25 But rebuked by Abraham, was Avimelekh
on account of a well of water that had been seized by the servants of Avimelekh.
26 Then said Avimelekh: “I do [not know] who could have done this thing,
[nor have you] ever [told me], [and in fact] [I myself] have not heard it until today.”
27 Then took Abraham sheep and oxen [and gave them] to Avimelekh,
and they made, the two of them, [a binding treaty].
28 Then took Abraham [seven of the lambs]—ewe-lambs of the flock, [and set them aside].
29 Then said Avimelekh to Abraham:
“What [is the meaning] of the seven ewe-lambs [right here] that you have just set aside?”
30 [Abraham said]: “Indeed, these seven ewe-lambs you should take from my hand,
so that they may be a for me a witness that I dug this well.
31 [For this reason] [they give the name] of the place that this happened,
Be’er-Sheva [well of the *seven* or *swearing*]. [For indeed] there they swore an oath—[the two of them].”

לב ויִכְרְתוּ בְרִית בִּבְאֵר שֶׁבַע וַיָּקָם
 אַבְיִמֶלֶךְ וּפִיכֹל שֶׁר־צָבָאוֹ וַיָּשׁבוּ אֶל־אֶרֶץ
 פְּלִשְׁתִּים: לו וַיֵּטַע אֶשֶׁל בִּבְאֵר שֶׁבַע
 וַיִּקְרָא־שָׁם בְּשֵׁם יְהוָה אֵל עֹלָם: לז וַיֵּגֶר
 אַבְרָהָם בְּאֶרֶץ פְּלִשְׁתִּים יָמִים רַבִּים:

יט שביעי כב א ויהי אחר הדברים
 האלה והאלהים נסה את־אברהם ויאמר
 אליו אברהם ויאמר הנני:
 ב ויאמר קח־נָא את־בְּנֶךָ אֶת־יִחִידְךָ
 אֶשֶׁר־אָהַבְתָּ אֶת־יִצְחָק וְלֶדְלֹךְ אֶל־אֶרֶץ
 הַמֹּרִיָּה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד
 הַהָרִים אֲשֶׁר אָמַר אֱלֹהִי:
 ג וישכם אברהם בבקר ויחבש
 את־חֲמֹרֹו וַיִּקָּח אֶת־שְׁנֵי נַעֲרָיו אֹתָו וְאֵת
 יִצְחָק בְּנֹו וַיִּבְקַע עֵצִי עֹלָה וַיָּלֶךְ
 אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לֹו הָאֱלֹהִים:
 ד ביום השלישי וישא אברהם את־עֵינָיו
 וַיֵּרָא אֶת־הַמָּקוֹם מֵרֶחֶק: ה ויאמר
 אַבְרָהָם אֶל־נַעֲרָיו שְׁבוּ־לָכֶם פֹּה
 עִם־הַחֲמֹר וְאֲנִי וְהַנֶּזֶר נִלְכָּה עַד־כָּה
 וְנִשְׁתַּחֲוִה וְנִשְׁוֹבָה אֵלֵיכֶם: ו ויקח
 אַבְרָהָם אֶת־עֵצִי הָעֹלָה וַיִּשֶׂם עַל־יִצְחָק
 בְּנֹו וַיִּקָּח בִּידֹו אֶת־הָאֵשׁ וְאֶת־הַמֶּאֱכָלֶת
 וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו: ז ויאמר יצחק
 אֶל־אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הַנְּנִי
 בְּנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאִי־הָשָׂה
 לְעֹלָה: ח ויאמר אברהם אלהים
 יִרְאֶה־לֹו הָשָׂה לְעֹלָה בְּנִי וַיֵּלְכוּ שְׁנֵיהֶם
 יַחְדָּו:

21:32 Thus they cut a covenant in Be'er-Sheva.

Then arose Avimelekh and Pikhol the commander of his army, and returned to the land of the Philistines.

33 And he planted a tamarisk in Be'er-Sheva, [and he called out there] the name YHWH, God of the Ages.

34 Thus sojourned Abraham [end aliyah] in the land of the Philistines, for many days.

The sacrifice of Isaac

22:1 [Now it happened] after these events, that *Elohim* tested Abraham and said to him: "Abraham!" And he said: "Here I am."

2 [And this is what God said]: "[I do command you to take] your son, [your favorite one], [whom you love], Isaac, [and go you forth] to the land of Moriya [=seeing] [and give him up] there as an offering upon one of the mountains [that I] will point out to you.

3 Abraham awoke early [in the morning].

He saddled his donkey, [and he took along] [his two] [young men] [with him]; also Isaac his son.

He split some wood for the offering, and arose and set out for the place which was told to him by *Elohim*.

4 [On day the third] [lifted up] Abraham [his eyes whereupon] he saw the place from afar.

5 And said Abraham [to his young men]: "[You stay] here [with the donkey], and I and the lad will go [to that place]. [We will worship], and return to you."

6 So took Abraham the wood [for the offering]. [He placed it] upon Isaac his son.

[He took] in his hand the fire and the slaughter-knife. Then walked off the two together.

7 Then spoke Isaac to Abraham his father. He said: "[My father]!" He replied " "[Here I am], my son." [Isaac then said]: "[Here I see] the fire and here is the wood, but where is the lamb for the offering?"

8 And said Abraham: "*Elohim* will [provide the lamb] for the offering, my son."

Thus they walked off, the two of them—they went off together.

ט וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ
הָאֱלֹהִים וַיִּבֶן שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ
וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ
וַיִּשֶׁם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים: **י**
וַיִּשְׁלַח אַבְרָהָם אֶת־יְדוֹ וַיִּקַּח
אֶת־הַמֶּאֱכָלֶת לְשַׁחֵט אֶת־בְּנוֹ:
יא וַיִּקְרָא אֵלָיו מֵלֶאֱדָה יְהוָה מִן־הַשָּׁמַיִם
וַיֹּאמֶר אַבְרָהָם | אַבְרָהָם וַיֹּאמֶר הֲנִי:
יב וַיֹּאמֶר אֶל־תִּשְׁלַח יָדְךָ אֶל־הַנֶּזֶר
וְאַל־תַּעֲשֶׂה לוֹ מְאוּמָה כִּי | עֲתָה יֵדַעְתִּי
כִּי־יִירָא אֱלֹהִים אֶתָּה וְלֹא חֲשַׁכְתָּ
אֶת־בְּנֶךָ אֶת־יְחִידְךָ מִמֶּנִּי: **יג** וַיִּשָּׂא
אַבְרָהָם אֶת־עֵינָיו וַיִּרְא וְהִנֵּה־אֵיל אַחֵר
נֶאֱחָז בִּסְבָךְ בְּקִרְנָיו וַיִּלֶּךְ אַבְרָהָם וַיִּקַּח
אֶת־הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַּחַת בְּנוֹ:
יד וַיִּקְרָא אַבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא
יְהוָה | יִרְאָה אֲשֶׁר יֹאמַר הַיּוֹם בְּהַר יְהוָה
יִרְאָה: **טו** וַיִּקְרָא מֵלֶאֱדָה יְהוָה
אֶל־אַבְרָהָם שְׁנִית מִן־הַשָּׁמַיִם:
טז וַיֹּאמֶר כִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי יֵעַן
אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא חֲשַׁכְתָּ
אֶת־בְּנֶךָ אֶת־יְחִידְךָ: **יז** כִּי־בִרְךָ אֲבָרְכֶךָ
וְהִרְבָּה אֲרֻבָּה אֶת־זֶרְעֶךָ כְּכּוֹכְבֵי הַשָּׁמַיִם
וְכִחֹל אֲשֶׁר עַל־שֹׁפֶת הַיָּם וִירֶשׁ זֶרְעֶךָ
אֶת שְׁעַר אֵיבָיו:
יח וְהִתְבָּרְכוּ בְּזֶרְעֶךָ כָּל גּוֹי הָאָרֶץ לְקֵב
אֲשֶׁר שָׁמַעְתָּ בְּקֹלִי: **יט** וַיָּשָׁב אַבְרָהָם
אֶל־נַעֲרָיו וַיִּקְמוּ וַיֵּלְכוּ יַחְדָּו אֶל־בְּאֵר
שָׁבַע וַיֵּשֶׁב אַבְרָהָם בְּבְאֵר שָׁבַע:

22:9 [And they came] [to the place] [that was] [mentioned by] *Elohim*:

Then built Abraham there [the altar], [and arranged there] the wood,
and bound Isaac his son, [and proceeded] [to place him] on the altar on top of the wood.

10 [And stretched out] Abraham his hand. He took the slaughter-knife to slay his son.

11 But there called out to him an angel of YHWH from heaven, and said: "Abraham, Abraham!"

[He said: "Here] I am".

12 [And the angel said]: "[Do not stretch out] your hand [toward the lad]. Do not do anything to him!

[For indeed] | now [I do know] [that a God-fearing] man (*y'rei Elohim*) [are you].

[Inasmuch as you] [have surely not withheld] your son, your favored one, [from me].

13 Then lifted up Abraham [his eyes, at which time] he saw: [there, a ram],

after it had been caught in a thicket [by its horns].

[And so went] Abraham, [and he took] the ram and brought it as an offering, in place of his son.

14 [Then called] Abraham the name of that place: "YHWH | *Yireh*" ("Adonai sees").

Just as it is said [this day]: "On the mountain of YHWH, God is seen."

15 [Then there called] the angel of YHWH to Abraham [a second time] from heaven

16 [The angel said]: "By myself I swear, [declares YHWH], [indeed I declare it],

because [you have] done this [very thing], and have not withheld your son, your favored one,

17 I will bestow [my blessing upon you]. I will greatly increase your seed like the stars of the heavens

[and like the sand] that is found [on the shore] [of the sea].

And inherited [by your seed] will be (the very gate of their enemies,

18 [Then shall enjoy blessing] [through your seed], all the nations [of the earth],

[all this because] you have obeyed my voice.

19 [Then returned] Abraham [to his young men]. [They then arose] and went off together to Be'er-Sheva.

And remained—Abraham—in Be'er-Sheva.

מפטיר ב ויהי אחר הדברים האלה *
 ויגד לאברהם לאמר הנה ילדה מלכה
 גם-הוא בנים לנחור אחיך: **בא** את-עוץ
 בכרו ואת-בזו אחיו ואת-קמואל אבי
 ארם: **בב** ואת-כשד ואת-חזו ואת-פלדש
 ואת-ידלף ואת בתואל:
בג ובתואל ילד את-רבקה שמנה אלה
 ילדה מלכה לנחור אחי אברהם:
בד ופילגשו ושמה ראומה ותלד גם-הוא
 את-טבח ואת-גחם ואת-תחש
 ואת-מעכה:

The descendants of Nahor
 22:20 [And it happened] after these events that it was told to Abraham, saying:
 [You must be aware:], [she has borne]—Milcah, [even she]—sons to Nachor your brother:
 21 Utz his firstborn, and Buz his brother, Kemuel father of Aram,
 22 and Kesed and Chazo, Pildash, and Yidlaf, [and also] Betuel.
 23 Now Betuel begot Rivka. These eight bore Milcah to Nachor, brother of Abraham.
 24 And his concubine—her name was Re'uma—[she also bore] children, Tevach and Gacham,
 [end aliyah] and Tachash, and Ma'akha.

Len Fellman's English readings with tropes

The purpose of this project is to translate *THE SONG OF THE TORAH* into English.

I work by comparing as many as ten English translations of a *pasuk* and creating a cantillated English sentence that sounds as much as possible like the Hebrew. They follow the Hebrew as closely as possible, word for word and trope by trope. The English language has an amazing flexibility, making it possible to make the English word order match that of the Hebrew quite well, allowing for some “poetic licence”, and some willingness on the part of the listener to be “carried” by the melody more than by the English syntax. The translation needs to sound good when *chanted*, but not necessarily when *spoken or read*.

Unlike most translations, these “transtropilations” are not intended to be a substitute for the Hebrew. On the contrary, they are meant to provide a “window” into the Hebrew text and its musical expression. My ideal listener knows enough Hebrew and has enough interest to follow the Hebrew in a bilingual text while the *leyner* is chanting the English version, to bring the Hebrew text to life, both *verbally* and *musically*. For this purpose I use *exactly* the same tropes in the English as in the Hebrew (almost always on the corresponding English word).

The texts can be used to do **consecutive translation**, i.e. leyning a phrase in Hebrew, followed by the corresponding phrase sung in English. Some of my recordings demonstrate this. I do this frequently when leyning for groups that either know little Hebrew, or that don't have a *chumash* in front of them.

I favor literal translations (e.g. “cut a covenant”) to call attention to Hebrew idioms, and towards simpler (even if less accurate) words (e.g. Ex. 12:7 “beam above the door” rather than “lintel”) to be easier to follow. If my readings provoke a discussion of the Hebrew, I consider that as justification for using less-than-idiomatic English. I try to find just the right balance between “literalness” and “listenable-ness”. A primary goal is throwing light on the Hebrew syntax.

In order to adapt the trope symbols to a left-to-right language like English, I *reversed* the direction of the trope symbols:

mercha tipcha munach tevir mapakh *or* yetiv kadma *or* pashta geresh gershayim telisha katana telisha gedola

(Generally speaking the *conjunctive tropes* such as mercha, munach, mapakh, kadma, and telisha katana “lean toward” the words they “conjoin” to, while the *disjunctive tropes* such as tipcha, geresh, gershayim, and telisha gedola “lean away” from the words that follow, so as to create a sense of separation.)

The trope symbol is normally placed under the accented syllable, unless it is a *pre-positive* accent (telisha gedola, placed *at the beginning* of the word or phrase) or a *post-positive* one (telisha katana or pashta, placed at the *end* of the word or phrase).

The Hebrew text frequently puts a *makkeph* (which is like a hyphen) between words in order to treat them as a single word to be chanted. I use a different system for English: If an entire English phrase is to be chanted to a single trope melody, I place it between grey brackets, as in this phrase from the Book of Lamentations:

[clings to her skirts]

The *leyner* is invited to fit this phrase to the *Eicha* “rivi'i” melody in whatever way seems most natural.

As a variant of the “grey bracket” device, I indicate pairs of tropes by “wrapping them around” the phrase which have the combined melody:

mercha/tipcha	kadma/geresh (<i>or</i> : azla, etc.)	mercha siluk
(Renew our days)	(She weeps bitterly).	(a fire-offering to God)

Again, the *leyner* should decide on the most natural way to fit the phrase to the combined trope melody.

I put words in gray which I consider essential but which don’t strictly match the Hebrew. I also “pad” some phrases with extra words in gray to fill out a musical phrase nicely. Different trope systems vary widely in the length of the musical phrase used, so the words in gray may or not be used depending on the *leyner*’s cantillation system. In particular, the tropes *telisha g’dola* (ר), *legarmeh*, *metigah-zakef*, and *pazer* vary widely in the musical phrases used for chanting. (And please indulge me in my whimsical treatments of *shalshelet*.)

“*Metigah-zakef*” is a special trope combination which can be recognized by a kadma and a zakef katon appearing on the same Hebrew word (again, a *makkeph* makes two words into one). (There are several examples in Genesis 18 & 19, beginning with 18:16). I indicate this by placing the corresponding English phrase in grey brackets:

[Take heed—take care for yourself]

In some trope systems (viz. cantor Moshe Haschel in “Navigating the Bible II”) this is given a distinctive melody—I add extra syllables to fill out the musical phrase (as in “take care” in this example). Haschel’s system also chants the trope *munach* as *legarmeh* more often than other systems do.

I don’t write a single word of translation without first hearing the melody of the phrase in my mind, following one of two trope systems: The one by Portnoy and Wolff (*The Art of Cantillation*) or the one by Joshua R. Jacobson (*Chanting the Hebrew Bible*).

I transcribe the name יהוה as YHWH (in small caps). I almost always chant this as *yud-hey-vav-hey*, which I have discovered fits marvelously into several of the trope melodies. But of course the *leyner* can choose to pronounce it as “*God*” or “*Adonai*”.

Warning on the Hebrew text: The text I use for the English trope system is from Aryeh Kaplan; the Hebrew text I display is from Wikisource. Occasionally (but rarely) a phrase will use different tropes in the two systems.

The English translations I mostly use (besides several scholarly commentaries) are the following:

Aryeh Kaplan, ‘The Living Torah’ (1981) (also my source for proper names & transliterations)
Richard Elliott Friedman, ‘The Bible With Sources Revealed’ (2003)
Everett Fox, ‘The Five Books of Moses’ (1997)
The Stone Edition ‘Tanach’ (1996)
JPS ‘Hebrew-English Tanach’, (2nd Ed. 2000), *along with* Orlinsky, ‘Notes on the New Translation of the Torah’ (1969)
Robert Alter, ‘The Five Books of Moses’ (2004)
Commentaries in the ‘Anchor Bible’ series
Rotherham, The Emphasized Bible (1902)
The Jerusalem Bible (1966) (also my source for topic headings)
The New King James Bible (1982)